

is willing to accept his offerings:
the regulator (of
acts), the bestower of riches, does
not turn away from
iniquity.

5. He desires not (association in)
enterprises with
five or with ten; he associates not
with the man who
does not present libations; and
cherishes not (his de-
pendants) : nay, the terrifier (of
foes) punishes him or
slays him, but he places the devout
man in a pasturage
stocked with cattle.

6. Thinning (his enemies) in
battle, and accelera-
ting the wheels (of his car), he
turns away from him
who offers no libation, and
augments (the prosperity
of) the offerer: INDRA, the subduer of
all, the formidable,
the lord, conducts the *Ddsd* at
his pleasure.

7. He proceeds to plunder the
wealth of the (ava-
ricious), and bestows the riches
that are prized by
man upon the donor (of the
libation): every man is
involved in great difficulty who
provokes the might of
INDRA to wrath.

8. When INDRA, the possessor
of opulence, discrimi-
nates between two men, both
wealthy, and exerting
themselves (against each other) for
the sake of valuable
cattle, he takes one of them as his
associate, causing
(his adversaries) to tremble, and
the agitator (of the
clouds), together with the MARUTS,
bestows upon him
herds of cattle.

9. *I, Arya, AGNI*,¹ praise- SATRI. the
son of AGNI-

the converse is also implied by the passage -
<woted by *Sdyana*
from the Vedas, that sanctity does not compensate
for want of
devotion; *Indra* being represented as saying, I
gave to the
solves the *Pauknuu* in the firmament, and the
Tatis, the
kdlakdnjyas, and *arunmukhag* upon earth;

because, *Sayan**
observes, these *Yatis* did not worship or praise
him.
¹ *Indra* is intended, according to the scholiast,
as-identical